

55. *Some Arab Folk Tales from Ḥaḡramaut.*¹—By LIEUT.-COLONEL
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INTRODUCTORY NOTE.

The following stories are a selection of a number told to me by a Ḥazramī Arab in my service. They are in the ordinary colloquial dialect of Ḥaḡramaut, and were taken down in writing by Mr. Azoo, Arabic Instructor to the Board of Examiners, just as they fell from the lips of the narrator, who, together with Mr. Azoo, has more than once revised the written Arabic. These tales are interesting from an anthropological as well as from a philological point of view. The narrator is a man of some education, who fully discriminates between the colloquial and the literary speech. The peculiarities, therefore, that will be observed, are not to be condemned as mere illiterate vulgarisms: they belong to the idiomatic speech of a respectable and at least fairly educated class.

As regards pronunciation, the following points should be noted:—

ث is pronounced like *th* in the English word “thin”; ج is often pronounced like *y*, but sometimes as a slightly hard *g*, as in *gīt*—mosque, for instance, being pronounced either *masyit* or *masgit*; ق is a hard *g* as in the English “gun”; ظ and ط have the same pronunciation, that of *th* in “though,” if the *th* of this word is emphasized²; ذ has the sound of *th* in “though,” if the *th* be softened; ن is frequently changed into ل,³ and ل sometimes into و, thus لَوُحِدْ for نَاخُدْ “we take”; occasionally ذ becomes ل, as اَلَا for اِذَا; a superfluous ل is sometimes inserted, thus اَجَا for جَا “he came”; on the other hand an ل is often omitted, as in اَكَل for اَكَلَ “he ate,” اَخُو for اَخُو “brother,” حد for اَحَد “one,” اَهْلِي for اَهْلِي “my family,” اَتَان for اَتَان “she-donkey,” اَلْبَيْت for اَلْبَيْت “the house”; letters are sometimes transposed, as مَاحْ for مَاحْ “to draw”; غَمَطْ for غَمَطْ “to swallow.”

¹ Or Ḥaḡramūt.

² The tongue must be protruded further forward than when pronouncing the English “though.”

³ The ن of the first person, plural, present tense, is always so changed.

⁴ اَهْلِي for اَهْلِي is also common in Baghdad.

As might be expected, many of the words used are not to be found in the dictionaries. Further, many dictionary words are used in a sense quite foreign to their dictionary meanings, quite foreign even to the meaning contained in the root. The following are examples:—

طيّار¹ “ready”; معترّب “ready”; عذبور² “fresh-water fish”; يرم “the moment”; مع يرم “as soon as”; دويله “old”; شقوف “beak (of a bird)”; حاشا (for حاشا) “God forbid”; أهّل “wife”; ماسي for مَسِيء “offender”; نَقَّهَوِي “to take coffee” (for شَرَبَ الْقَهْوَةَ); تشاشي “to take tea”; فهد³ (a cheetah) “cunning”; صقر⁴ (a Saker falcon) “intelligent”; مخزورة⁵ “bicycle”; (for modern Arabic دراجة); لمَنَسَلِم (= لَمَن سَلِمَ “to those who will be safe or alive then”) “next year, the coming year”;⁶ العام “last year”; قال “to shake”; آيات for أي “which?”; ما الذي = مَالِي; حَتَّى = إِلَى ما for الما “what?”; كَان (= كَانَتِ the matter was so) is used for قال “the narrator continues.”

The following are a few grammatical peculiarities:—

The particle بَ or بَا prefixed to the Aorist or Present Tense makes it Future, as انا باروح “I am just going” or “I will go.”

The genitive case is frequently formed by the word حَقَّ “property,” as العبد حَقَّه “His slave.” The particle قد appears to be often redundant,⁷ and, unlike classical Arabic, it can be prefixed

¹ This may have been imported into Yemen from Haiderabad, Dakkhan.

² Classically مَسْك is either a fresh-water, or a salt-water fish.

³ Apparently no longer a metaphor.

⁴ Used by the Yemeni Arabs of Haiderabad.

⁵ Ex. اعطيك نصف المبلغ الان والباقي لمَنَسَلِم “I will give half the amount now and the balance next year.”

⁶ Used also in Baghdad for “last year” but classically “this year.”

⁷ This قد possibly is equivalent to the Hindustani to.

to a pronoun, as قَدَّهُمْ بِأَيُّرُوحُونَ "Are they going?" The pronoun of the second person singular feminine is شِ - instead of كِ, thus كِتَابِشِ "thy (feminine) book," فَانَّشِ (for فَانَكِ) "Did he escape thee?"

Instead of the لَ introducing the apodosis of a condition, is used, as اَوْدَيْتُ أَيَّ بِالْكِتَابِ إِنْ كَانَ رَحْتَ أَمْسِي "Had you brought me the book, I would have gone yesterday."

The Passive of the trilateral is فُعِّلَ instead of فُعِلَ, thus, كُتِبَ kutub for كَتَبَ kutiba.

Verbs are sometimes incorrectly followed by prepositions thus, خَطَبَ اخْتَهَ for خَطَبَ فِي اخْتَهَ.

Prepositions are used incorrectly, as فَضَلَ مَعَ الْإِشَارَةِ "There is a break in the clouds," where مَعَ is incorrectly used for فِي.

Words are used redundantly, as مَا جَاءَ مَا حَدَّ هُوَ جَا "He did not come"; مِنْ الْفُلُوسِ مِنْ شَقِ الْفُلُوسِ In the expression شَوَفْنَه "His appearance was a little appearance," that is, "he was mean in appearance," the use of the diminutive is perhaps an idiom, and not a grammatical peculiarity.

I. THE LADY'S INUENDO.

There was once a traveller who travelled from country to country. On the day our story opens he arrived at a certain city and entered the mosque. A lady living near the mosque saw him and sent her negress to ask him who and what he was, and whence he came. The negress came to him and found him sitting in the mosque. Said she to him, "My mistress has sent me to ask who and what you are, and whence you have come." He said, "Faith,¹ I am a traveller, and, as for my lineage, I am a *Shaikh*."² The

¹ Lit. "By God!"

² *Shaikh*; in Ḥaḡramaut, "a professor." *Shaikh* is properly a title given to the descendants of Abū Bakr.

slave girl returned with the news to her mistress. The mistress said, "Go back and tell him that I will send him his supper." The negress did so. In the evening the lady sent him, by the hand of the negress, a cake of bread, four sets of sheep's trimmings, and a bowl full of soup, saying to the negress, "When you deliver these, say to him 'My mistress says the moon is full, the sea is at high tide, and the stars are four.'" Off went the negress, but on the way she stole half the loaf and one of the sets of sheep's trimmings, and drank half the soup. The remainder she handed over to the traveller with her mistress's message. "All right," said the traveller. He looked well at his supper and found half a loaf, three sets of trimmings and half a bowl of soup. He said to the negress, "Tell thy mistress, that the moon was eclipsed, the sea was at an ebb, and the stars were three." The negress returned and gave this message to her mistress. Then said the mistress to her slave, "Thou hast stolen the stranger's supper." "I have not," said the negress. "How is it," said the mistress, "that he only received three sets of trimmings when I sent four? I sent a whole loaf of bread and a full bowl of soup, and only half of them reached him?" Then the mistress got up to that negress and beat her—and when I left the house she was still beating her.¹

II. THE STORY OF THE STUPID TURK.

There was a Turkish garrison in Mecca, which at the end of three years was relieved. The new reliefs knew not their way about the city, so people used to guide them.

Now one day one of the soldiers went to the meat market to buy meat and vegetables. In the market he bought what he wanted. As he was carrying the meat in his hand in the open street, down came a kite and snatched it out of his hand. The Turk took out a revolver, and, finding a cock close to him, fired at it and killed it. A passer-by said to him, "Oh Effendi, what has the cock done to you?" The Turk said, "By God, a brother of his has carried off my meat." "But," said the passer-by, "this is a domestic cock, and that was a wild kite." "Never mind," said the Turk, "they are birds, both this and that." The Turk then returned to the market, bought some more meat, and cooked his breakfast—and when I left him he was still at his breakfast but he did not invite me to share it.

III. STORY OF THE FOOLISH FATHER.

A man once married and had an only son. His wife then died. The father took pains in rearing the boy till he reached the age of eight years. Now the father was poor. One day he

¹ The narrator nearly always closes his stories with some personal remark of a like nature.

happened to obtain a quarter of a *riyāl*.¹ He began talking with his son about the disposal of the money, and said to him, "We have a quarter of a *riyāl*, and with it we will buy a hen: the hen will then lay eggs: we will put them under her and she will hatch them. When her family grows up, we will sell the lot with the mother, for two *riyāls*. With these *riyāls* we will buy a she-goat: the goat will conceive. When she brings forth, we will rear the kid till it grows up, and will then sell it with its dam, and buy with their price a she-donkey. The she-donkey will conceive and bring forth. When the foal grows up we will sell it and its dam." "No," said the boy, "when it grows up I will ride it." Up got the father and slapped his son behind the ear. Now the man had on his finger a ring, which struck the bone, so the boy died. The father cried out, and the Governor's officials arrived and carried him off. The Governor said, "On such and such a day you must present yourself at the Court." The father attended on the day appointed, and was sentenced to be beheaded. After the execution, the body was borne out and buried—but I was not present at the funeral.

IV. THE APE AND HIS INSTRUCTOR.

A man once went out into the jungle and found a small monkey, which he seized, brought back to the town, and educated well. Now this man had a shop. One day he placed the monkey in his shop. When people came to purchase articles, they found only the monkey present. They went off and sought out the owner of the shop and said to him, "Oh So and So, we went to buy at your shop, but did not find you there." He said to them, "Didn't you find the monkey there?" They said, "Yes, as for the monkey, it is sitting there all right." He said, "Whatever you want, he will give it to you." The next day they went there, and the monkey gave them all they wanted, and they went their way. A certain man met the owner of the monkey and said to him, "Oh So and So! You have placed a monkey in your shop. Whoever comes to the shop can take anything he likes, without the monkey being able to stop him." The owner said, "I have taught him, and he won't let people carry off things." The man answered, "A bet between me and you: I'll go and rob the monkey." The owner said, "All right!" The stake was fixed. The man went off to the monkey. He sat in the shop and began to play with the monkey: he clapped his hands and said to the monkey, "Do this." The monkey copied him. Then he said, "Put your hands on your loins like this." The monkey did so. Then he said, "Put your hands over your eyes like this." The monkey did so. The man then stole from the monkey one *raṭl*² weight, and his pen and his ink-stand, and

¹ *Riyāl* the Austrian dollar, coined specially for the Arabs. Its present value is said to be Re. 1-8.

² *Raṭl* or *riṭl* is roughly a pound of 12 oz.

hid them in his money-bag. He then went to the shop-keeper and said to him, "Take them and give me the bet." The shop-keeper gave him the wager, returned to his shop, and chastised the monkey. Two months after the two met again. The robber of the monkey said, "Do you want me to go and rob your monkey again?" The owner replied, "Never again will he let himself be robbed." The man said, "And if I should rob him?" The owner replied, "The original bet is doubled." "All right," rejoined the other. Off he went and sat in the shop with the monkey, and did to the monkey as on the former occasion; and the monkey copied him till the man placed his hands over his eyes. Then the monkey stopped, and stretched his eyes wider open with his fingers. The man said, "Not like that; put your hands *over* your eyes." The monkey stretched open his eyes all the wider. The man saw that he could do nothing with the monkey, so he returned to the owner and said to him, "Here is your wager; the monkey would not let me rob him." The owner said, "Here is the amount of the *first* wager which you won from me; it I will take, but as to the second amount, it is not lawful for me; it is yours, take it." "Then the one went to his house, and the other to his shop. When I left them, the monkey was sitting in the shop. I bought a 'fifth'¹ of carrots, but did not tender him the coin. I was just about to depart when he cried out, and jumped at me, and seized me by the skirt. The monkey's owner called out, "What's the matter; what have you done to the monkey?" "Nothing," said I, tendering the monkey the coin, when it released me and I went off. Now here the story ends, and peace be on high and low.

V. THE ADVANTAGES OF EDUCATION.

Once upon a time there was a man: he married and had a son. The boy grew up without receiving any instruction from his father: he was an ox in ignorance. When his father died, the son married and in time had one son. This boy grew up and was taught all useful knowledge, till he had a ready answer for every question. Now one day he went to the Governor, who interviewed him, spoke with him, and approved him. The Governor asked him, "Hast thou any kith or kin; any father, any brethren?" The boy answered, "No; I have none but my father." The Governor said, "Well, summon thy father: I will fix for you both an allowance; for I desire that thou shouldst remain near me." The boy agreed, and went and brought his father. The Governor found that the father was unable to answer any question put to him. Said the Governor, "Great is the son, but base is the father!" Said the boy, "Nay: great is the son, and great is the father, but base the grandfather." Queried the Governor, "Why base the

¹ *Khumsiya* "a coin which is the fifth of something," is a copper coin, the value of one pice.

[N.S.]

grandfather?" Said the boy, "It is so; for my father taught me everything, but my grandfather taught my father nothing." "By God! you say true," said the Governor. "Look here," he added, "such and such a house is thine, and such and such a sum is thine allowance, and let thy coming and thy going to me be at thy will; but remain ever near me." When I left them, he and his father were enjoying seventeen¹ blessings, after having endured penury.

VI. THE STORY OF THE ELOQUENT PREACHER.

There was once a preacher attached to a mosque, and every Friday he used to preach a fresh sermon, which he made up out of his own head. One day his wife said to him, "It is not *thou* that preacheest and composest. It is *I* that preach; it is *I* that compose." The preacher said, "None but I can preach; none but I can compose, and there is none to compare with me; for I preach every Friday a new sermon." "Very well," said his wife. On the next Thursday the preacher took pen and paper to write his sermon. Said his wife to herself, "I will just show him, him that dares to say that it is *he* that preaches and composes. If he were disturbed with household matters, he could not compose a fresh sermon out of his head every Friday." The preacher began to write. His wife then went to him and said, "There's no flour in the house, there's no flour in the house. There is no butter; there are no onions; no fuel; no tamarind." While she was enumerating these things, he absent-mindedly wrote down her words in his sermon. At last he laid down his pen and went to the market, and brought her her wants. The next day, which was Friday, she said to him, "You have no clothes. Will you go to the mosque without decent clothes?" The preacher went to the market and bought himself clothes, thinking all the while that he had written his sermon. He returned from the market on the stroke of eleven, and found breakfast ready. He breakfasted, took his sermon, and reaching the mosque found the congregation waiting for him. He went in and mounted the pulpit. On looking at his sermon he saw written, "There is no flour in the house; there is no butter in the house; there is no fuel; there are no tamarinds; there are no onions." Down he came from the pulpit and said to some one, "Here, take one of my old sermons and preach it: I cannot do so." The other agreed, took a sermon, preached it, and acted as *Imām*.² When prayers were over, the preacher went home and said to his wife, "By God! it is *thou* that preacheest; it is *thou* that composest—and here are the keys; do what thou likest in the house, and let me alone to ponder on the mosque and its Fridays." The woman took the keys saying, "I

¹ Seventeen; a local idiom. The reason for this particular number is not known.

² i.e., Leader in prayer.

told you so. Who's right and who's wrong ?" And when I left them they were still wrangling.

VII. THE ARAB DOCTOR'S DEVICE.

There was an Indian of *Haydarābād* who fell from his horse and dislocated his hip. He visited various doctors, but none could help him. An Arab advised him, saying, "Journey to Arabia, and the Arabs will cure thee." The man agreed and took a letter of recommendation to a certain man of *Shihr*.¹ He journeyed till he came to *Shihr*, where he presented his letter. The addressee said, "There are Beduins in the desert of the tribe of *Humūm* who visit this town, and they are noted for their medical skill."

So he sent a messenger to the market to ask if any of these Beduins were in the town. He was told that there were. He sent for one and showed to him the Indian. The Beduin asked, "How many years is it since your fall ?" The Indian replied, "Four years." The Beduin said, "None can cure thee but So and So: he is now in the desert, but will come hither in three days." The Indian said, "Very well, I'll attend his coming." On the third day, the Beduin, whose name was mentioned, arrived, and the Indian was shown to him. He said to the Indian, "I will treat thee, but thou must come out with me into the desert." The Indian agreed. Then said the Beduin, "Take with thee a bull and two dollars' worth of dry salted fish,² and one dollar's worth of millet stalks; and to-morrow we will start." The Indian bought these things and went out into the desert in company with the Arab. They reached the Arab camp. The Beduin said, "For three whole days give the bull no water to drink; and feed it on the salt fish and millet stalks." "Certainly," said the Indian; and he did so. On the fourth day the Beduin came and saw that the bull's sides had collapsed and were touching each other. He said, "Bring out the Indian," and then filled a large earthen receptacle with water. He mounted the Indian on the bull's back, and tied his ankles firmly together. He then let loose the bull at the water, and the bull began to drink. Its belly took the shape of a bow and the legs of the Indian became stretched and parted. "Release me, release me," shrieked the Indian. "Patience," said the Beduin; and he released him not until his hip went in with a crack. Then he untied his legs, and carefully dismounted the Indian from the bull's back, and laid him on a bench, and kept him there for forty days, feeding him on ram's flesh and Indian corn, but giving him no salt.³ The Indian recovered and departed from the Arabs to India, after having well rewarded the Beduin. He

¹ *Shihr* the S. portion of the sea-coast of *Haḡramaut*.

² Horses, sheep and cattle are fed on this salted fish, but it is generally considered by the Arabs too salt for human consumption.

³ Salt is injurious to those who have met with an accident.

went to *Haydarābād*, but I know not what happened to him there, for I did not happen to meet him—and peace is the best of endings to everything.

VIII. WINE, THE ROOT OF EVIL.

There was once a Faqir who lived alone in the wilderness, travelling from valley to valley. One day, emerging from a valley, he lost his way and wandered about in the open plain. For three days he had nothing to eat or drink. On the fourth day he reached an open space in which he spied a dwelling. He exclaimed to himself, "Assuredly! I'll get food and drink in this house." Going towards the house he found that it had four gates. Now this house belonged to a Jew. As he was about to enter a gate, a sentry stopped him saying, "I will not let thee enter unless thou murder this child here." The Faqir said, "I take refuge in God from murder!" He then went to another door and found some one standing there, keeping guard over a girl of fifteen years. As he was entering, the sentry stopped him saying, "Thou hast no permission to enter unless thou embracest this girl." The Faqir exclaimed, "I take refuge in God from lechery!" He then went to the third door, and found one at the gate with wine. As he was about to enter, he was stopped by the sentry, who said, "Thou hast no permission to enter unless thou drinkest a cup of wine." The Faqir said, "This also is a misfortune." He then went to the fourth gate, and found there a man with pork. As he was about to enter he was stopped. "Why?" asked he. The other said, "Take as much as you want of this meat and then enter." The Faqir exclaimed, "What a misfortune is this into which I have fallen this day!" He went off and sat under a tree, thinking which of the four acts was the easiest. He settled on wine; so he went to him with the wine, and said to him, "Hand thy cup." He was given a draught. He then entered and found food and water, so he ate and drank. After that he turned to looking over the premises. He arrived at the gate where was the little boy, and said to the guardian, "What is this boy?" The guardian answered, "He is here to be killed by any one who likes."² The Faqir said, "I am the one to slay him." Now the wine was buzzing in his head, so he seized the boy by the neck and broke it. The boy died.

He then went to the gate where was the girl, and said to the sentry, "What is this girl?" The sentry replied, "She is for him who chooses." The Faqir said, "I will take her." "Do so," said the sentry. Then our friend went in to the damsel.

After that he repaired to the third gate where was the wine,

¹ Lit. "By God!"

² The idea is that wine makes a man commit senseless crimes; it is sufficient to merely suggest a crime to a man in drink.

and took of it a second cup. Thence he went to the gate where was the pig's flesh and asked the sentry, "What is this nice meat you have? Is it for sale?" The sentry said, "This is for any that chooses to eat it." Said the Faqir, "Have I permission to eat it?" "You have," said the sentry. The Faqir ate his fill of the meat. After that he began to illtreat the inmates of the house till they drove him forth from the house. He went off and wandered in the wilderness.

Next day he came to himself and reached a certain town, and he was full of repentance for what he had done. He entered a mosque and found the Muazzin. The latter said, "Hie, So and So! whence comest thou?" The Faqir answered, "Actually¹ from the wide world. And a thing has happened to me that has happend to none as yet." The Muazzin said, "Thy news. What has happened to thee?" The Faqir then related the whole of the tale. Said the Muazzin, "O thou of little sense! Hadst thou accepted the girl in the first instance, or else murdered the boy, thou wouldst not have been guilty of all four crimes; but thou shouldst have known that the moment thou drankest the wine, all the others would follow."

He continued, "Ask pardon of thy God, and resolve never to repeat the offence; for Allah is Forgiving and Merciful." The Faqir departed, and I do not know what wilderness swallowed him up.

IX. WHO CAN TELL THE BIGGEST LIE.

One day four Arabs met together to tell each other night-tales. Said one of the four, "I make a proposal, and he who falls short of the mark, let him be the loser." "Say on," said the rest. He said, "Let us each produce a lie and see whose lie is the biggest." They said, "Do you begin." "All right," said he. Now he was a poet, so he recited:—

"Alas for me, the day I fail in lying!

I spied a man cupping a man with a firkin.

Poor wretch am I who had to dig thirty wells with one needle."

Said one of them, "You are a poet, but *we* number no poet amongst us: if you like, we will speak in prose." He replied, "Lie in prose—if any of you can." Said one of them, "Seven camels had I, and one of them was *mast*. I placed this one at the head of the string and pushed through a pass, leading the string of camels. I reached the top of the pass and continued my way on the plateau. I left the camels for a minute, for a purpose, and the leader began to 'bubble.' Down came a hawk, and seizing the "red tongue,"² bore off the whole string, and disappeared in the blue sky, and I knew not whither the hawk bore them: I lost them."

¹ *Lit.* "By God!"

² The word "tongue" is used in default of a better.

Said the third, "Have you finished?" "Yes," he replied. The third then said, "I was with *Bā Dahrī*,¹ and the Autumn passed without there being any flowers for the bees. Then the bees swarmed and went to *Wādī Ḥaul*² and alighted on a *ber*³ tree, and uprooted it, and, bearing it through the air placed it in the village of *Bā Dahrī*. There the bees planted it, and used to gather their honey from it; and that year they produced honey such as they had never produced before. Now I was present when the honey was boiled, and *Bā Dahrī* gave me a large measure of it."

Said the fourth, "A woman went up from *Wādī Ḥaul* to the top of the pass, collected as large a bundle of wood as she could bear, tied it, and went to drink water from a pool. A cloud came and entered the bundle, and she knew not of it. She lifted up her wood and went to her house, and carried it up on to the roof. That night lightning flashed and thunder rolled. Said people, "Whence comes this thunder?" Some said, "It is in the house of So and So." They went and asked the owner, "What's the matter?" Said the owner, "All I know about the matter is, that⁴ my wife went out and brought back a bundle of wood; and it seems that she brought a cloud inside it without our knowing of it. The first thing we knew was the thunder and lightning above us." Then the master of the house closed his doors and windows,⁵ and the flood swept down the stairs, and in one night so inundated *Wādī Ḥaul* that the roots of the *ber* trees were laid bare; and it was by their being bared that *Bā Dahrī*⁶ bees were able to uproot that tree."

When I left those four, each was claiming to be the greatest liar.

X. THE RELIGIOUS SUBTERFUGE.

A man once married, and his wife conceived. He swore by the triple divorce^{ment} that if a male-child were born, he would sacrifice, as a ransom, a ram with a tail seven spans in length. In due course a son was born to him, and he sought high and low for a ram with a tail of the required length, but could not find one. He returned home, and found his father-in-law⁶ in the house. The latter saw from his face that he was upset and said to him, "How is it you are like this, Oh So and So?" The husband said, "By God, thy daughter is divorced from me!" Said

¹ *Bā Dahrī* and his family are said to be famous in Ḥaẓramaut for their bees.

² *Wādī Ḥaul* is said to be a *wādī*, a day's journey from *Raydah* the village of *Bā Dahrī*.

³ *Ilb* is said to be the Indian *ber*.

⁴ Lit. "By God!"

⁵ *Abwāb* "The doors and windows" (with the exception of the *sudda* or street door).

⁶ A wife being generally *cousin* is called *Bintu Ammī*, "Daughter of my uncle"; hence a father-in-law is called 'Amm, which is properly uncle.

شاه
مجاهدين
دعوى

the father, "For what?" Said the husband, "I made the oath that if we had a son, I would ransom him by a ram, whose tail should be seven spans, and I can find no such ram." The woman overheard the conversation between her husband and her father and said,

"Span with the span of the babe, at your will,
And beware of the vow that is hard to fulfil."

They went and procured a large-tailed lamb, and measured its tail by the spans of the babe, and the tail proved to be even more than seven spans in length; so they slaughtered the ram—and it was *I* who distributed its meat to the poor.

XI. THE TURBANED BULLS.¹

There was once a *Qāzī* who had two sons; one was nimble-witted and anticipated the words from the speaker's mouth,² but the other was only middling. One day the *Qāzī* called his sons and said to the one without talent, "Go and bring me two bulls with their turbans on." "I obey," said the son, and went out to the market. He went all round the town searching for bulls that had turbans on, but found none. He then bought two turbans, and seizing two bulls, bound their heads with the turbans, and took them to his father. Arriving at the gate, he left the bulls outside, and went upstairs to his father, and said to him, "I have brought the bulls." Said his father, "Where are they?" Said the son, "Outside." The father looked out of the window and saw the bulls, turbaned as they were. Said he, "Whence have you brought them?" Said the son, "The turbans, I bought; but the bulls I just led away from the market." Said the father, "Ah! the pains that I have taken in thine education! Go, remove those turbans and release those bulls."

Said the *Qāzī* to his second son, "Go, bring me two bulls with turbans on." Off went the lad, and found a man with a turban as large as a clothes-basket. He said to him, "Of what sect are you?" Said the man, "I am a cultivator by sect." "Right," said the boy, "my father summons you." The two then went on together and met a second man with a big turban. Said the boy, "What is your sect?" Said the man, "I'm of the *Shāfi'ī* sect, and as to my occupation I'm a *Qabīlī*³ of the tribe of *Murrah*." The boy left him. He found a third and asked, "What is your sect?" Said the man, "By sect I am a carpenter." Now this man had a turban as large as the first man's. Said the boy,

¹ In Arabic a "turbaned bull" is a metaphor for a "stupid ass."

² Lit. 'He caught the sounds as they flew.'

³ *Qabīlī*, one whose profession is war, i.e., all except artisans and cultivators; here the '*Ulamā*' or *Shaikh*s are included in the *qabīlī*.

"Right; my father wants you." He went with them to his father and took them up to the reception room. Said his father, "Have you brought the bulls?" Said the boy, "Yes." "Where are they?" said the *Qāzī*. "There they are," said the boy. Said the father, "I told thee to bring me *bulls*, and thou hast brought me men." Said the boy, "My father, these are two of the bulls from amongst men." Said the father, "Are there bulls amongst men?" "Certainly," said the boy; "there are amongst them, bulls, and asses, and dogs and so on." Said the father, "And how did you come to know that these particular men are bulls?" The boy narrated what had passed, and added, "He who knows not his hand from his foot, is a bull." Said the *Qāzī*, "And who are the asses?" Said the boy, "They that sing at dusk." "And the dogs?" "Those that plunder people without right." Said the father, "Well, now I know that thou art my son, but as for *him*, he's a mother's darling."¹

XII. THE SLAVE AND THE PUMPKIN.

A certain man had a very stupid slave. Now the slave owned a bed of pumpkins, which he visited frequently in dread lest any should be stolen. One day he was seated near them when a passer-by² saluted him, but getting no answer again saluted. The slave ignored the salute. The passer-by then went straight to the slave's master and said, "So and So! to-day I passed by your slave, who was sitting on the ground, and I saluted him; but he would not return the salutation, and I know not what is the matter with the slave. Now you must find out about him, as next time he may kill me or beat me; for he is an unreasoning creature." Said the master, "How is that? Is there any ill-feeling between you two?" Said the man, "No." Said the master, "All right." At night the slave returned, when his master said to him, "So and So passed by thee and saluted thee—and thou didst ignore his salute? What is there between thee and him?" Said the slave, "Master! there is nothing between us." Said the master, "Why didst thou then not return his salute?" He answered, "My master, saluting leads to talking, and talking leads to taking pumpkins."³

XIII. THE WISE BOY AND THE FOOLISH ONE.

There was once a man who had a clever son. One day he said to his son, "To-day we will visit the chief." Said the boy,

¹ *Lit.* "The son of his mother," hence a mother's darling, soft and useless."

² A passer-by must first salute one stationary.

³ This saying of the slave has now become a proverb.

"All right." They then sat down to their breakfast of rice. Two grains of rice fell and stuck in the old man's beard without his knowing it. They then went to the chief, and entering the reception room found there a number of people. The boy then noticed the two rice grains in his father's beard. He said, "Father, there is a gazelle in the garden."¹ His father said, "We have sent after it the five expert shots," and passed his hand over his beard. Now there was seated near another man with his son. When the guests departed, this man said to his son, "Didst thou hear what that boy said to his father? Now to-morrow I will put something into my beard, and when we are seated speak to me as that boy did, so that people may say, 'What an intelligent boy is So and So's son!'" Said the boy, "I will."

The next day these two were present at the reception, and the father had put two grains of rice in his beard. After the guests had assembled, the boy addressed his father, "Father, the thing you mentioned yesterday, see, it is in your beard." Said the father to him, "God curse thy mother, thou ox."

XIV. THE JESTER.

There was once a destitute *Ḥaẓramī*,² with nothing to put under him and nothing to put over him. He journeyed from *Yaman* and reached *San'ā*,³ where was a *Bāshā*,⁴ who had in his service three men to make him laugh: these used to tell him funny stories. The *Ḥaẓramī* went to the *Bāshā*. When the latter saw him, he said, "Whence comest thou, young man?" He said, "By God,⁵ from *Ḥaẓramaut*." Said the *Bāshā*, "Thou art a *Ḥaẓramī*?" He said, "Yes." Then they conversed together, and the *Ḥaẓramī*'s speech pleased the *Bāshā*, for the *Ḥaẓramī* was quick-witted. The *Bāshā* then took him into his service and drove off his three Yemenite jesters, and would no longer permit them to come near him. These three then met together and consulted. Said they, "What are we to do about this *Ḥaẓramī*; he's come from *Ḥaẓramaut*, and cut off our livelihood, which we got from the *Bāshā*. We must devise a 'poser' that will make the *Bāshā* dismiss him." "And what will be a poser?" said they, "I know a 'poser,'" said one; "I will say two lines of poetry, the last foot of which shall not be a word." Said they, "Recite the lines; let us hear them." He did so. Thereupon they exclaimed, "Come, we'll go to the *Bāshā*." They went to him

¹ *Bustān*, "Garden," in Arabic gives the idea of a place full of trees and is also an Arab simile for a beard.

² i.e. an inhabitant of *Ḥaẓramaut*.

³ The capital of *Yaman*.

⁴ The Arabic form of the Turkish *Pāshā*.

⁵ "By God": if the speaker merely replied, "From *Ḥaẓramaut*," his speech would be curt. "By God" is simply used to avoid brusqueness.

and he said, "What has brought you?" They said, "We have come for this Ḥaḡramī. We'll tell him two lines. If he caps them, we'll be as we are; but if he can't cap them then he¹ must go off and we will return to our former service." "Right," said the Bāshā; "I'll consult the Ḥaḡramī." Said the latter, "There is no need to consult me; I'll answer them." The Bāshā said to the men, "All right, to-morrow at noon present yourselves; and I will make proclamation that people may come and hear your verses." He, accordingly, had the matter announced to the people of *San'ās*.

The next day, people came together. After they had assembled, the Yemenites entered. Said the Bāshā to them, "Ha! how have you progressed? Are you going to recite your verses or are you not ready?" They said, "No, no, we are ready." "Come on, speak," said the Bāshā. Then he who was to speak the lines came forward near to the Bāshā and said:—

"I passed by a perfumer selling 'itr, musk, and camphor.

I said to him '——' [*he sniffs up*].

So the perfumer said to me, 'Give back my itr and musk and camphor.' So I said '——' [*he blows here through his nose*].

Up got the Ḥaḡramī and said, "Hear all ye present! You have heard the lines of the Yemenite: hear the answer":—

"I passed by a *traiteur*, selling bread, beans, and cucumbers.²

So I said to him [*here he makes a swallowing noise*].

Then said the *traiteur*, 'Give me back my bread, my beans and cucumbers.' So I said to him '——' [*here he makes a noise of retching*].

Then up jumped the Yemenite and began to abuse the Ḥaḡramī; "God curse thy country! God curse the land that has reared thee, Pander and son of a Pander." Said the Ḥaḡramī, "Do not abuse me, abuse the Bāshā, who drove you from him."

Some time after this, the Ḥaḡramī took leave of the Bāshā and journeyed towards Mecca. On the road, robbers met him and robbed him of all he had. He proceeded towards Mecca quite destitute. When he arrived in Mecca, he could find none to give him food. Said he to himself, "I'll devise a stratagem which will produce me food." Now he had with him a wine-skin. He filled it full of camel dung gathered here and there, tied up the mouth, and went round the streets, seeking for some one to trick.

Now by chance there was there an Egyptian, who was also destitute and unable to procure his evening meal. He too had a skin. It occurred to his mind too to trick some one; so he took the skin he had, and filled it with ashes, and went to another street, and began wandering about. He and the Ḥaḡramī met. Said the latter, "What hast thou there, Egyptian?" The former said, "Faith,³ I have flour for sale—if you want any; but what hast thou, Oh Ḥaḡramī?" Said the Ḥaḡramī, "I—

¹ In the original, "The Ḥaḡramī," for emphasis.

² *Faqūs*, a kind of large cucumber.

³ *Lit.* "By God!"

I have dates." The other said, "What sayest thou to thy giving me thy dates, and to my giving thee my flour?" Said the *Hazrami*, "All right." The *Hazrami* took the skin of the Egyptian, and the Egyptian took the skin of the *Hazrami*, and each went to his lodging. The *Hazrami* untied the skin to knead flour and make bread, but found in it only ashes. He burst out into abuse of the Egyptian. The Egyptian reaching home undid the skin of the *Hazrami*, inserted his hand to take out some dates to eat, but found only camel dung. He burst into abuse of the *Hazrami*. So amongst the Arabs it has become a proverb, "The thief of Egypt and the thief of *Hazramaut*" (are a pair).¹

XV. THE SLAVES THAT WENT OUT SHOOTING.

(A story to illustrate the stupidity of Negroes).

One day four black slaves met together and said, "We will go out and shoot in such and such a *nullah*;" but seeing some ibex,² off they bolted in fear, exclaiming, "Lions, lions! No game is this; game is something small." They reached the bottom of the *nullah*, where they scattered. One of them came across a rat. He fired at it and hit it, and shouted to his companions. They came to him and saw the rat. Said one of them, "How didst thou escape its eyes?"³ Said he, "God preserves." Said another, "How didst thou escape its feet?"³ Said he, "God preserves." Said the third, "How didst thou escape its head?"³ He said, "God preserves." They then took up the rat, and bore it to the village, and entered the village chanting the hunter's chant.⁴ People met them and said, "What have the *Abū Suwayds*⁵ got?" Said the slaves, "We have an ibex?" Said the village-people, "What kind? Let us see it." They looked at it, and lo it was a rat. People laughed out at them. Said one of the slaves, "What is the matter with you my masters. that you are laughing so?" Said one, "It is now four months since any one got an ibex—but thou hast done so to-day, Oh *Abū Suwayd*." The slave pulled himself up in pride. Now this is the story of the slaves that went out shooting.

XVI. *BĀ DĀHIYA*, THE SKILLFUL PHYSICIAN.

One day a Bedouin drank some camel's milk in which there happened to be some camel ticks. The ticks fastened to his liver

¹ Also Diamond cut diamond.

² Lit. "The game." Ibex and gazelle are the only big game in *Hazramaut*.

³ These questions are in imitation of the foolish talk of negroes.

⁴ Chanted only by unsuccessful hunters: vide note 6, page 434, in Arabic text.

⁵ Lit. "Father of the Little Black," a designation of a negro.

and he lost condition day by day. At last he determined to go and see *Bā Dāhiya*. When he went to him, *Bā Dāhiya* just looked at him and said, "Bring me a bit of camel's liver." A piece of the liver was brought. He took the liver, tied it to a long thread, and said to the Bedouin, "Swallow it." The sick man swallowed the piece, but *Bā Dāhiya* retained the end of the thread in his hand. He let the liver remain for a quarter of an hour in the sick man's inside, and then hauled it up. The ticks were sticking to the bit of liver, and the sick man gradually recovered his health.

Bā Dāhiya was asked why he had not asked for a piece of the liver of some other animal. He said, "When ticks scent the odour of a camel, they loose their hold on other animals and make towards it. It struck me that the odour of a camel could draw out the ticks from his stomach."

These are the particulars of the story of the Physician, and it is, I swear, a true story and happened in *Qaydūn*, the capital of *Shaykh Sa'id bin 'Isā*, in the *Wādī* of *Do'an* in *Ḥaḡramaut*.

XVII. THE INGENUITY OF WOMEN.

There was a man that dwelt in the town of *Raidah* the chief town of the *Dīn* tribe, and he had a beauteous daughter. Said he to himself, "I will never marry my daughter except to a man who will solve three questions that I put him: What is the strongest thing? What is the moistest thing? and What is the nicest thing?"

There came one asking the damsel in marriage. Said the father, "I will not give thee my daughter, except thou reply to my three questions"; and he put them, granting the youth a respite of three days in which to answer them. The youth departed. He could find no answer to the three questions. Then came another to woo the maid, and the father spoke to him as he had spoken to the first. Now the girl got a glimpse of this youth and he pleased her. She said to her negress, "Go to So and So, and ask him what my father said." The negress went to the youth and said, "My mistress salutes thee, and asks what her father said to thee." He said to the negress, "Commend me to thy mistress and tell her that I asked her in marriage, but her father said that only if I could answer these three questions would he marry me to his daughter." The negress returned to her mistress, and gave the whole message. "All right," said the mistress; and she took pen and ink, and wrote, "What is strongest is the horse; what is moistest, is the south wind; and what is nicest is love"; and she sent this note to the youth.

The youth took the note, and on the appointed day presented himself. Said the father, "Ha! this is the appointed day? You've found the answers?" Said the youth, "Yes." Said the father, "Speak." The youth said, "That which is strongest is the horse; that which is moistest is the south wind;

and that which is nicest is love." Said the father, "Thou art correct; but I ask thee in God's name to tell me truly, who prompted thee." Said the youth, "As thou hast asked me by God, I tell thee, by God,¹ it was thy daughter that told me, and here is her note."

The father went to his daughter in a rage, and said to her, "Since the day thou wast born till now, thou hast never set foot outside the house-door. Who is it that comes to thee? If thou tellest me, all right; if not, I'll kill thee." Said the maid, "By God, I know none that enters to me but the negress there, and thou." Said the father, "How then this letter?" Said the maid, "I sent it." Said her father, "Well, how knowest thou that the horse is the strongest thing, the south wind the moistest, and love the nicest?" Said the maid, "Yes; all kinds of animals pass below my window, but only horses shake the house." Said her father, "Right, I'm answered; but the south wind, how didst thou know that?" Said she, "I'm ever looking at that mimosa-tree: in summer it withers, but in spring it gets green; so I know that the north wind scorches it by its dryness, while what gives it greenness in the spring, is the south wind. And as to love, four times have I seen my mother in child-birth; and so great is her pain that I always say to myself never again will she do such a thing, but I know not where I am before she is in the family way again. Hence I conclude that love,—there can be nothing like it." "Well," said her father, "had'st thou not answered me thus, I would have slain thee; but as thou hast answered, God has preserved thee."

The father sent for the youth, and married him to his daughter. The youth took the girl to his own house.

After a few days he said to her, "I have a little money, about five hundred riyāls, with which I mean to trade. Now what trade shall I try?" Said his wife, "Trade in silk, and let your trading be in women's raiment, for that is easily disposed of." He said "No; I'll deal in nothing but arms." Said she, "Well; as you please."

He went off to the market, to the owner of a store, who said, "What dost thou need?" He said "I want arms—if thou hast any." "I have," said the seller: "What amount dost thou require?" The youth said, "I want one or two rifles and one or two swords." "All right," said the seller and brought him a rifle. The youth turned over the rifle and said, "How much, the rifle?" Said the seller, "Two hundred and fifty riyāls." "Right," said the youth; "and swords, hast thou any? Bring two." The shop-keeper brought two. The youth turned over the swords and asked, "How much?" Said the seller, "Two hundred and fifty." The youth tendered five hundred, and went to the arms-market, and went round with his rifle. Said one, "How much for the rifle?" "He answered, "Three hundred riyāls." Said the other, "All right; I will take the rifle from thee for

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three hundred, but on condition that I may take it to pieces ; if I find any join, or any defect in the striker, or any knot in the wood, I shall return it." Said the youth, "I agree; take it to pieces." The buyer went aside, took the rifle to pieces, and found a join in it. He returned it saying, "If thou gavest it to me for ten riyāls, I wouldn't take it." Then the youth continued his rounds with the swords. Said the buyers, "The one for fifty, and the other for forty." The youth then went to another market, and they offered him, for the first, forty, and for the second, thirty. He went back to the first market and asked fifty, and was offered forty ; for this price he sold it. For the other he was now offered thirty. He sold it for thirty. The rifle he took to the first man and sold for ten.

He then returned home having only eighty of his five hundred riyāls. Said he to his wife, "My God! So and So, son of So and So, has played me a trick, the like of which never was." Said his wife, "What did he do to thee?" He told her. She said, "All right, just show him to me." He said, "I will; he passes here daily on his way to the mosque."

The next day they waited, and the man passed. Said the youth, "There he is." Said his wife, "When he returns from the mosque, go to his shop and start talking about women. If he gives ear, tell him that thou hast a sister at home, and that if he wants her, thou wilt give her to him in marriage." The youth went and did so. Said the shop-keeper, "Wilt thou show her to me?" Said the youth, "I must ask: if I am advised to do so, I will show her to thee." Said the shop-keeper, "All right."

The youth returned to his wife and said, "He says he wants her, but on condition that he sees her." Said his wife, "Certainly; to-morrow call him, and bring him hither, and sit him in that place. When he is seated call the negress and tell her to bring water to drink, and when the girl is standing before him I will come out too." Said the youth, "All right."

Next day he went to the shop-keeper and said, "Get up, I'll show thee the girl." He went with him to his house and acted as his wife had directed. Then said the shop-keeper, "All right, follow me to my shop." The youth went after him. The former then said, "Thy sister hath pleased me. Wilt thou give her to me? How much dost thou want from me?" Said the youth, "Three thousand riyāls." After more or less talking they closed at two thousand, and the youth promised that the marriage should take place on the third day.

On the third day the shop-keeper came to have the marriage performed. The *Qāḡī* was called and he tied the knot. At evening the bridegroom visited the bride and found her other than the girl he had first seen.

The next day he went to complain to the *Qāḡī*. The *Qāḡī* summoned him and asked, "What news?" The shop-keeper said, "It is nothing; only yesterday thou joinedst me to So and So, the daughter of So and So, but So and So has sent me a negress

instead, and now I want justice from him. Find out about him." Said the *Qāzī*, "Certainly; come to-morrow at noon."

The *Qāzī* went to him who gave the girl, and said, "So and So has come and laid a complaint against thee." "For what?" said the youth. Said the *Qāzī*, "He says that thou marriedst him to thy sister and sent him in her stead a negress; now that's not right, nor is it the act of decent folks." Said the youth, "As for me I married him to my sister, and it was she herself whom I sent to him." Said the *Qāzī*, "Well; he says he wants from thee what the law requires" [*i.e.* here an oath]. Said the youth, "I am with him." Said the *Qāzī*, "Present thyself to-morrow at noon."

The two presented themselves next day at noon. The plaintiff stated, "I asked of So and So his sister in marriage, and he took from me two thousand riyāls, and he tricked me and sent me a negress. Make him liable for all the loss I suffered for the wedding feast, etc." The defendant said, "Is this all thou hast to say or is there aught else?" Said the other, "This is all." Said the youth, "All right; listen Oh *Qāzī* of the Muslims! So and So, son of So and So, asked of me in marriage, and stipulated that I should first show him the intended. I showed her. Since he has seen her, I say (that) God knows I am not liable for aught that he claims." The other retorted, "But I asked for thy sister, and thou hast not given to me her whom I saw." Said the youth, "She whom I showed thee, who brought thee water and gave thee to drink, is it she thou hast or another?" Said the shopkeeper, "The contract was concerning her who passed by, and not concerning her who brought the water." Said the youth, "I have no other but my wife, and this sister whom I gave thee yesterday." The *Qāzī* said, "Take an oath that she whom thou didst give in marriage is thy sister.¹ If thou refusest and dost not give the oath, I will hold thee responsible for what So and So has lost."

The youth departed,² and took the oath. After he had taken the oath, he that had married the girl said to himself, "I have lost two thousand riyāls, and I must not send my bride away for nothing. When he went to her he found her to be an hermaphrodite.³ He summoned his slave and commanded him to conduct her to her people's house, giving her the triple divorcement.

Some time after, the youth's wife, she that had played this trick, asked her father to sell her the house in which she had been brought up. Her father refused to give her the house. She sent for her father's slave and said to him, "Oh Mubārak!⁴ I'll, tell you something but don't tell any one else." He said to her

¹ In the absence of evidence such an oath would, according to Muslim law, be accepted as final.

² A date some days ahead would be fixed for the oath to be taken, as this would give time for reflection. The youth, by a legal quibble, took the oath, meaning that the slave was his sister in religion.

³ The youth is not supposed to have known this; his wife concealed the fact.

⁴ *Mubārak*, "Auspicious," is a name often given to negro slaves.

"All right; say it, my mistress." She said, "And wilt thou do as I say?" He said, "I will." Then she said, "When thy master goes to sleep and puts his dagger on the shelf, do thou take it and throw it on the floor." He said, "All right." She said, "But thou must do this for three or four nights." "All right," said he.

The negro went off, and when it was night he waited till his master was asleep and then took the dagger from the shelf and placed it on the ground. In the morning, when the master arose, he found his dagger on the floor. "That's odd," said he; "my dagger—I put it on the shelf, and in the morning it is on the floor—or did I forget and not put it on the shelf?"

The next night the slave did as before, and the dagger was found in the morning on the floor. Said the master, "What is it that casts down the dagger? The house is haunted and no longer fit for me—but I'll wait another night."

The third night the slave took the dagger and cast it inside of the house-door. In the morning the master couldn't find his dagger. He went to open the door and found it downstairs near the door.

The father vacated the house saying it was haunted, and that he could not pass another night in it. After a few days he sold the place to his daughter at a reduced price, and the girl took up her residence in her home—and when I left them, she and her husband were living happily together in the house.

I حكاية السايح

كان رجل سايح يتنقل من بلاد¹ الى بلاد ذلك النهار جا الى بلاد دخل
المسجد رآه حرمة وبيت الحرمة قريب المسجد صدرت² الجارية قالت لها
روحي اسالي الانسان هذا ايش حسبه و ايش نسبه وهو من ومن اين جا
راحت الجارية حصلت له قاعد في المسجد قالت له " حبابتي وصّنا³ وتقول من
انت وايش حسبك وايش نسبك ومن اين جيت قال والله انا رجل سايح
واما النسب فشيخ⁴ راحت الجارية وقالت لحبابتها قالت للجارية ردي
وقولي له با اصدر لك عشا راحت الجارية وقالت له ان حبابتي تقول
با اصدر لك عشا قال لها طيب خذت⁵ الحرمة اما⁶ في الليل صدرت له
قرصة خبز و اربعة مغاظيف⁷ وملا⁸ الصحنه مرق و صدرت الجارية به وقالت
للجارية اذا اعطيتك الاكل قولي له حبابتي تقول الشهر مديبر⁹ و البحر مستديبر¹⁰
و الكواكب اربعة وصلت الجارية عرض الطريق سرقت نصف القرص و مغاظي
و نصف المرق شربت راحت بالباقي عطته اياه وقالت له تقول لك حبابتي
الشهر مديبر و البحر مستديبر و الكواكب اربعة قال لها طيب افكر¹¹ في عشاء
حصل نصف القرص و ثلاثة مغاظيف و نصف المرق قال الجارية قولي لحبابتيش¹²

1 بلاد colloq. for بلد 'town': pl. and sing.

2 صدر "to send."

3 وصى 'to send,' not 'to enjoin.'

4 شيخ: a title specially applied to the descendants of Abū Bakr; also, to learned men.

5 اخذت for خذت "She waited until night."

6 اما = حتى: app. a contraction of الى 'to' and ما.

7 مغاظيف pl. of مغاظ, 'Fat, lights, tripe, صفاق, a piece of each wrapped in a piece of gut.'

8 ملا for ملء 'the fill of.'

9 مديبر for مدور 'round.'

10 استدار 'to encircle; also, "to be round or full (moon).'

11 افكر 'to look attentively.'

12 ش = ك "thy (fem.)."

[N.S.]

الشهر^١ مكسوف والبحر منشوف^٢ والكواكب ثلثة ردت البحارية وقالت لعبابتها انه يقول الشهر مكسوف والبحر منشوف والكواكب ثلثة قالت للبحارية سرقت عشا الغريب قالت البحارية لا قالت كيف؟ صدرت اربعة مغايطف ويقول ثلثة وصلت وصدرت قرص خبز والصحفة ملانة وكل شي بلغ نص من ذلك قامت للبحارية وضربتھا - ورحت انا وهي تضرب للبحارية *

II حكاية التركي الجاهل

كانوا الترك في مكة خذوا ثلث سنين^٣ على غلاق^٤ الثلث جا عوضهم^٥ وجوا^٦ ناس جدد لا يعرفون طرقھا ولا اسواقھا رووهم الناس ذاك اليوم خرج واحد من الترك يبغى يجيب لحم وخضرة من سوق اللحم جا الى سوق اللحم وخذ له الذي بغاه تم شال اللحم بيده وصل في الطريق جاءت حداءه وثلت اللحم عليه ادلى^٧ التركي على الفرد^٨ ولقي ديك قبله وضرب الديك جا واحد جازع طريق قال له ايش سووي بك الديك يا افندي قال والله اخوة شل لحمي قال له الرجل الحداءه شلت لحملك وتضرب الديك قال له كلها طير هذاك طير وهذا طير. قتل الديك التركي ورد اخذ له لحم وطبخ له ضعاء وتضعى - ورحت من عنده وهو يفضعى ولا عزم علي *

III حكاية الولد وابوه

كان واحد رجل تزوج وجاه ولد بعد ما ولد الولد ماتت الحمرمة تم يكالف الزقر^٩ لبو^{١٠} اما وصل عمره ثمان سنين وهو قليل المال ذاك اليوم عنده ربع ريان تم يتكلم مع الولد يقول له معنا ربع ريان بالوخذ^{١١} به دجاجه واذا اخذنا دجاجة با تجيب بيض وبا نظرحهن تحتھا با تحفش^{١٢} عليهن واذا

1 "The moon."

2 Lit. 'absorbed, sucked up'

3 على غلاق 'at the end of.'

4 عوض incorrect form of عوضي.

5 جاوا for جوا.

6 ادلى 'stretched the hand to, took.'

7 فرد "pistol."

8 زقر = صغير 'young one.'

9 لبو = الاب 'the father.'

10 ناخذ for لوخذ.

11 حفش 'to sit upon, hatch (eggs)'

كبروا العيال¹ با لبيعهم هم وامهم بريالين و الريالين با لوخذ بهم شاة² والشاة
 با تلقى اذا جابت صيب³ با نخليه لما يكبرو با نبيعه هو وامه و با ناخذ بقيمتهم
 حاملة⁴ والعامله با تلقى والا⁵ جابت الصيب بنخليه لما يكبرو با نبيعه هو وامه
 قال له الولد لا اذا كبر انا با اركب عليه قام لابوه وضرب الولد بكف علمعلى⁶
 واصبده فيه حلقة خشعت⁷ العظم الحلقة مات الولد صاح جوا له اصحاب
 السلطان⁸ وشلوة قال له السلطان يوم الغلاني احضر الى بيت القضاء حضر
 في اليوم المعلوم حكمت عليه المحكمة بقطع الراس وندروا به⁹ ودفنوه وما
 انا حضرت الصلاة عجزانة¹⁰ ودفن ما عاد حضرت اما هذا والله اعلم *

IV حكاية الربيع¹⁰ والذي رياه

كان واحد راح الى البوينة¹¹ حصل ربيع صغير قبض الربيع وضوى¹² به الى البلد
 و علم الربيع كل شي وعنده دكان ذاك اليوم طرح الربيع في الدكان جوا ناس
 يبيعون حوايج من الدكان حصلوا الربيع راخوا حصلوا راعي الدكان قالوا له يا فلان
 جينا¹³ نبعي حوايج من الدكان ولا حصلناك قال لهم ما حصلنا الربيع قالوا بلى
 اما الربيع قاعد قال الذي تبغوه با يغطيكم اياه خذوا اما اليوم الثاني جوا اعظام
 الذي بغوه وراخوا، اتفق واحد بمولى الربيع قال له يا فلان انت طارح ربيع في
 دكانك من جا الى الدكان با يشل ذي يبغيه ولا با يمنع حد الربيع قال له
 علمته ولا يبغي حد يشل حاجه، قال له بشرط احنه وبك اروح اسرق الربيع
 قال له طيب. وقع الخطر¹⁴ وراح الى عند الربيع قعد في الدكان وسهر بلاعب

1 عيال 'young; offspring': prop. of human beings.

2 شاة for شاة 'a she-goat.' صيب 'the young of any animal.'

4 حاملة 'a jackass': Baghdad dial., مطية. اذا الا⁵ for اذا.

6 محلى "the bone behind the ear."

7 خشع 'to make a dent or depression; to press down.'

8 سلطان 'the chief authority in a town.'

9 ندر with ب 'to take out.'

10 ربيع = قرد 'monkey; ape.'

11 بوية 'the country, as opposed to the town.'

12 ضوى 'to go; especially in the evening.'

13 جينا here, 'we went.' خطر¹⁴ 'a bet, wager.'

الربيع صفيق بيده و قال للربيع سَو هَكَذَا الربيع سَوَّى مثله قال له اطرح بيدك على وكبك طرحها قال له القى بيدك على عيونك سوى الربيع سرق على الربيع الرطل والقلم والدواة وخباهم في كيسه وراح قال لمولى الدكان خذ وهات الشرط عطاه الشرط راح للربيع وضربه - من بعد شهـوين اتفقوا قال الذي سرق الربيع بغيتنا اروح امسرق شي على الربيع قال ما عاد با يسترق لك قال له وان سوقت قال له الشرط الاول مردوف ¹ قال له طيب راح الى عند الربيع قعد في الدكان - سوى للربيع مثل الاول والربيع يسوي مثله الما حط يدينه على عيونيه رد الربيع وفرز ² عيونيه بيدينه قال له موهو كذا لقي ³ يدينك على عيونك فرزه من ازيد - شاف الربيع ما فيه طب ⁴ راح الى عند مولى الربيع قال له ذبي الشرط ما استرق لي الربيع قال له كيف سويت انت و اياه قال سويت مثل الاول انما وصلنا عند غماض العيون فرز عيونيه بيدينه قال له قد قلت لك ما با يسترق لك قلت لي لا با يسترق من بعد قال له طيب اما ذا الشرط الاول الذي شليته علي و اما ذا ما يحل لي حقه ورد له الزايد وذاك سار الى بيته وراعي الدكان سار الى دكانه - ورحت من عندهم والربيع قاعد في الدكان وخذت منه بخمسينه ⁵ جزر ولا اعطيته الخمسينه جيت با اروح صاح علي الربيع وطمع علي وقبض في ثيابي قال مولى الربيع ايش عنذك ايش سويت مع الربيع قلت له ولا شي واعطيته الخمسينه فكنا ورحت والما هنا والسلام خاص و عام *

V منافع الادب

كان رجل تزوج وجاه ولد كبير الولد ولا علمه في شي من العلوم و صار الولد يا هو يا ثور ⁶ مات ليو ⁷ تزوج الولد زاد الولد ولد كبير ⁸ الولد علمه جميع العلوم و صار الولد لا يوحد ⁹ في سوال ولا جواب - من بعد راح ذاك اليوم الى

¹ doubled. مردوف.

فَرَزَ 'to open wide.'

³ 'to place, put.' لَقَى

⁴ 'the taking one in.' حيلة = طب

⁵ 'a small coin.' خمسينه

⁶ "O stupid one." "To be 'O stupid one!'" is to be stupid, i.e., 'to be such that people call one, 'You stupid.'

⁷ for ليو.

كَبِيرٌ for كَبُرَ.

⁹ lit. 'to be stuck in the mud.' يوحد

عند الدولة ١ شافه الدولة تكلم معه عجبته كلام الولد ساله الدولة حد لك حد ابولك حد اخوان معك قال لا ما عندي الا ابوي قال له طيب طرب من ابوك بالقي لكم مشاهرة ابغاك تتعد عندي قال له طيب راح جاب ابوه شاف ابوه الدولة كلما ساله في كلام ما جوبوب ٢ عليه قال الدولة نعم الولد بيس الاب قال الولد نعم الولد و نعم الاب و بيس الجدد قال له ليش بيس الجدد قال له نعم ابوي علمنا جميع العلوم وجددي هو ما علم ابوي قال له والله صحيح كلامك الان شف بيت الفلاني هذا لك عطية و كذا كذا ريال مصروف و مجييك و مرادك يكون عندي تحضر في كل وقت - و سرت انا من عندهم و الولد هو و ابوه في سبعة عشر نعمة من بعد ما كانوا فقرا و الله اعلم *

VI حكاية الخطيب

كان واحد خطيب في مسجد وله في كل جمعة خطبة جديدة يصنفها من راسه اخذ اما ذاك اليوم قالت له زوجته ما هو انت الذي تخطب ولا تصنف اخطب انا واصنف الا انا قال لها الخطبة انا اخطب والتصنيف اصنف الا انا ولا حد كمال في كل جمعة با اصنف خطبة جديدة قالت له العزمة طيب خذ ٣ الى ذاك اليوم يوم الخميس ادلى على دوائه و البياض يبغي يصنف الخطبة قللت العزمة انا باكيدة الذي هو ٤ يقول انا اخطب و اصنف لو كان مفكر باشغال البيت ان كان ما ٥ يصنف في كل جمعة خطبة جديدة - سبر يكتب جات العزمة وقالت له البئر ما شي ٦ و السمن ما شي و بصل ما شي و حطب ما شي و حومر ما شي هي تعدد و هو يكتب حسب ما تكلم العزمة فك ٧ القلم و الدواة و راح الى السوق و جاب لها الحوايج اخذ اما اليوم الثاني يوم الجمعة قالت له ثياب ما عندك ثياب و بتروح الى المسجد بغير ثياب راح الى السوق و اخذ له ثياب وهو حاسب انه قد صنف الخطبة رد من السوق ضرب العدى عشر

١ الدولة 'the Governor.'

٢ جابوب for جواب 'to give an answer.'

٣ اخذ for خذ.

٤ لانه = الذي هو 'as he (says).'

٥ لما كان = ان كان ما

٦ لا شيء = ما شي 'there is none.'

٧ فك 'he put by,' not with violence.

وحصل ضحاة حاصل¹ تضحى وادلى على كتابه وصل الى المسجد حصل
الناس منتظريه دخل وطلع المنبر افكر في الكتاب حصله مكتوب بر ما شي
وسمن ما شي حطب ما شي وحومر ما شي وبصل ما شي نزل من علمبر
وقال لواحد شل واحدة من الخطب الدولية² واخطب بحيث انا ما اقدر
قال له طيب قام الرجل هذا وشل خطبة وخطب بالناس وصلى بهم خذ
الما بعد الصلاة وراح الى بيته وقال للمحرمة والله انت التي تخطبين وانت
التي تصنفين وذي العين ذا المفاتيح وقد ما³ با تلقينه في البيت لقيته
وخلينا افقه للمسجد وللجمعة اخذت المفاتيح منه قالت له ما انت قلت
انا الذي اخطب وانا الذي اصنف قلت لك لا انا الذي اخطب واصنف
قلت لي لا وذا العين كلام من في السوا ومن في الخطا - وسرت من عندهم
وهم في مراجعة *

VII طبيب العرب

كان هندي من اهل حيدرآباد سقط من راس خيل وفك دومة
الورك⁴ ودرج⁵ على الاطبا ولا حد جاب شي فيه - حد من العرب شار⁶
عليه قال له سافر الى العرب وبا يداونك قل له طيب عطا كتاب
الى عند رجل في الشعر راح وصل الى الشعر عطا الرجل الكتاب
قال له فيه بدو هذا بالبرية ويجون الى هنا يسمن العموم وهم مشهورين
بالطب - صدر عاني⁷ الى السوق حد من البدو قال له فيه - طرب على
واحد رواة الهندي قال له البدوي كم سنة لك من ذي⁸ سقطت قال له
ارب سنين قال له ما با يداويك الا فلان وفلان بالبرية وفي ثلاثة ايام با يجي
قل له طيب با انتظر له - خذوا الما اليوم الثالث جا هذا الذي شل اسمه ورووه
الهندي قال له اداويك لكن لازم تندر معي الى البرية قال له طيب اندر معك
قال له خذ لك نور وبوريالين وزيف⁹ وبريال قصب دخن واليوم الثاني

¹ حاصل 'ready.'

² 'old.' القديمة = الدولية

³ 'whatever.' صمها = قد ما

⁴ 'the hip-joint' دومة الورك

⁵ 'to go from one to one.' درج

⁶ اشار for شار

⁷ 'messenger.' عاني

⁸ منذ = من ذي

⁹ 'dry, salted fish.' وزيف

نروح - إشتري الحوايج الهندي وخرج الى البرية في قدا¹ البدوي وصلوا الى الصرم² قال له البدوي ثلاثة ايام الثور لا تسقيه الماء واكله الوزيف والقصب قال له طيب فعل حسب ما قال له - يوم الرابع جا البدوي شاف الثور الجنب بالثاني لشع³ قال قربوا لي الهندي والقي ملا سفيح⁴ ماء اركب الهندي علثور وربط رجوله ذة بذة فك الثور علماء سبر الثور يشرب قوست بطونه واجتريت رجول الهندي صاح الهندي فكوني فكوني قال له اصبر ولا فكه الماء⁵ فقعت⁶ الرجل - ردت دومة الورك في مثبتها - فك رجوله واندروا الهندي من علثور بالبصر⁷ والقوة على قعادة⁸ وخلوة اربعين يوم واكله لحم كباش وذرة من غير ملح صح الهندي مسافر من العرب الى الهند واكرم العربي بكرمه كبيرة وجا الى حيدرآباد ولا عاد دريت ايش صار منه لاني لم اتفق به - والسلام *

VIII حكاية الفقير

كان واحد فقير دايم وهو⁹ في الغلاء ويدور من شعب¹⁰ الى شعب ذاك اليوم راح الى شعب وضيع الطريق وتهيم¹¹ في ميادين وخذ ثلاثة ايام لا اكل ولا شرب يوم الرابع وصل الى ميدان وشاف في الميدان بيت وقال والله هذا البيت با احصل لي فيه الماء والاكل توجه الى البيت وصل والبيت له اربعة ابواب وكان هذا البيت ليهودي جا با يدخل من باب منع راعي الشوكي¹² قال له ما اخليك تدخل الا ان با تقفل الولد ذا قال اعوذ بالله من قتل النفس راح للباب الثاني حصل على الباب واحد قيم¹³ يهرس بنت عمرها في خمسة عشر سنة جا با يدخل منع قال له ما لك حكم¹⁴ الا تجماع البنت وتدخل قال اعوذ بالله من الفاحشة راح للباب الثالث حصل واحد علياب وعند خمر جا با يدخل من الباب منع قال له ما لك حكم الا تشرب كاس من الخمر

1 في قدا 'in the company of.'

2 صرم 'Arab encampment.'

3 لشع 'to stick to.'

سفيح 'a large basin.'

5 حتى = الماء.

6 فقعت 'to crack.'

7 بالبصر 'carefully.'

8 قعادة 'a couch, bedstead.'

9 وهو 'who was always.'

10 شعب 'valley.'

11 تهيم 'lost his way, wandered.'

12 راعي الشوكي 'the sentry; the keeper of the watch.'

13 قائم قيم for قيم.

14 حكم 'order, or permission.'

وتدخل قال له وذلاً^١ مصيبة راح الى الباب الرابع حصل علباب رجل وعنده لحم خنزير جا با يدخل منه ايش قال له خذ لك من اللحم الذي تريد وبعد ادخل قال ايش ذي المصيبة اليوم جيت فيها - راح وقعد تحت شجرة وتم يفكر ايات^٢ اسهل من الاربعة هذه استخذ^٣ في عقله الخمر اسهل راح الى عند مولى الخمر قال له هات الكاس عطا شربة بعد ما شربة دخل حصل العيش^٤ واما كل من العيش وشرب له ماء من بعد رد يتفوج علبيت جا الى الباب الذي عليه الولد وقال للذي يحترس ايش هذا الولد قال هذا لمن يبقته قال له انا الذي با اقلته و كان الخمر قزقز^٥ في رأسه قبض برقبة الزقر^٦ وقصفها^٧ تبتى الزقر، راح الى الباب الذي عليه البنت سال الذي على الباب ايش هذه البنت قال له لمن با يجامعها قال له انا با اجامعها قال له رح دخل الفقير علبنت^٨ وجامعها من بعد راح الى الباب الثالث الذي فيه الخمر وخذ له ثائي كاس وراح الى الباب الذي عليه لحم الخنزير سال مولى الباب قال له ايش هذا اللحم الطيب عندك للبيع قال له هذا لمن با ياكل منه قال له رخصة اكل قال له رخصة كل من اللحم اما ملا بطنه من بعد آذى اهل البيت طردوه من البيت راح تهيم في الغلاء خذ اما اليوم الثاني رد عليه حسه جاء اما بلد وهو متندم على افعاله جاء الى المسجد حصل المؤمن قال له ها من اين يا فلان قال له والله من ارض الله^٩ جرت في قصة ما بعد جرت في احد قال له اخبارك ايش من قصة جرت فيك احكى له بالامر من اوله الى آخرة قال له يا قليل العقل لو كان جامعت البنت والاقلت النفس ان كان ما^{١٠} ضميت الاربعة كلها ومن يوم شربت الخمر ادر^{١١} انك با تضم الاربعة كلها - قال له استغفورك وانو لعاد تعود لمثلها والله غفور رحيم - وراح الفقير ولا عاد دريت الى اي خلاء لقف^{١٢}

١ وذلاً prob. [ما] ذي الا 'this, too, is nothing but.'

٢ ايات for اي or اية. ٣ اخذ = استخذ.

٤ عيش 'food,' not 'bread.' ٥ قزقز 'to buzz.'

٦ زقر 'the young one,' prob. connected with صغير.

٧ قصف 'to break' ٨ على البنت for علبنت.

٩ ارض الله 'the world'; as all land belongs to God.

١٠ لها = ان كان ما. ١١ Imper. apparently for the past tense دريت

١٢ لقف 'he went.'

IX حكاية اهل الكذب

يوم من الايام اجتمعوا اربعة انفار من العرب للسمو قال واحد من الاربعة
اقول لكم بكلام ومن قصّر هو القاصر قالوا له تكلم قال بنجيب من كذبة.
وبانشوف كذبة من اكبر قالوا له استبدي من عندك قال لهم طيب وهو شاعر
قال في شعرة: "يا وحلتي¹ يوم اني للكذب ما نا بصير، الحق واحد على واحد
حجم له بزي² مسكين ذي قد بعث بابه ثلثين بير، قال له واحد اما انت
شاعر واحدا ما حد شاعر فينا ان تبغنا لجابو عليك بغير شعر بلجروب عليك
قال لهم جوووا من غير شعر ان حد با يقدر قال واحد - كان عندي سبع بل³
وفيهن بغير عيج والقيت البعير اول القطار و شقيت⁴ في عقبه اخطم البيل
وصلت راس العقبة امتدبت في الجول⁵ فكيت البيل وسرت لقضا الحاجة سبر
البعير يهدر وجا صقرو قبض بلهاة البعير وشل البيل كلها و غيب بهن في الجو
ولا عاد دريت في اين راج بهن وفاتن - قال له الثالث غلقت⁶ كلامك قال له
نعم قال الثالث: كنت عند با دهري وعبر على با دهري الخرف⁷ الذوب ما
حصل مجنى⁸ اجتمع الذوب كله وراح الى وادي حول وحط على علب الذوب
ونقر⁹ العلب وشل العلب في الجو وجابه الى تحت شرح¹⁰ با دهري
غرر¹¹ العلب وصار الذوب يجني¹² من العلب وهاذك السنة القى عسل
ما بعد القى مثله وحضرت الدبس¹³ واعطانا با دهري رفعة¹⁴ عسل - قال
الواحد - طلعت حرمة من وادي حول الى راس الشعب ولقت نقله حطب بعد
ما حزمت النقلة راحت تشرب علقنت¹⁵ حاءت سحابة ودخلت في النقلة ولا
عندها خبر راحت بالحطب وصلت الى تحت البيت طلعت بالحطب الى ريم¹⁶
البيت خذوا العا في الليل الا وبرق البارق ورعد الرعد سالوا الناس قالوا

1 وحلة 'embarrassment; as though sticking in the mud.'

2 زيور 'large jar.'

3 بل for ابل.

4 شف 'to pursue one's way.'

5 جول 'open place on top of mountains.'

6 غلقت 'Have you closed, finished?'

7 خرف = خريف 'autumn.'

8 مجنى 'what is gathered.'

9 نقر 'to uproot.'

10 شرح 'a village.'

11 غرر 'to plant, fix in the ground.'

12 جنى 'to gather honey.'

13 دبس 'boiled honey.'

14 رفعة 'a measure of 11 lb.'

15 قلت 'a cavity in a mountain, where water stagnates.'

16 ريم 'roof.'

[N.S.]

فبين هذا الرعد قالوا في بيت فلان سالوة ايش الخبر قال والله العزيمة
 سرحت¹ و جابت نقله حطب وضوت² بالسحابة فيها ولا عندنا خبر ولا درينا
 الا بالوعد والبرق فوقنا، راعي البيت بند ابوابه و خرج السيل من الرقاد³
 وشرب وادي حول هاذك الليلة وزان⁴ جم وسبب هذا نوب بادهرى زان
 جا حصل العلب عروقه طافه⁵ و شله النوب، و انا سبرت من عندهم وكلا⁶
 يقول انا الكذاب الكبير *

X حكاية الرجل و حرمة - حيلة شرعية

كان واحد تزوج بعد ما تزوج شئت العرمة بعمل⁷ حلف في العرمة⁸ ان
 جانا ولد نذبح فدو⁹ ويكون كبش ذيلته¹⁰ سبعة اشبار خذ الي ذاك اليوم زادة ولد
 راح يبغى كبش ذيلته سبعة اشبار ما وجد شي رد الى البيت حصل عمة قده⁹
 في البيت شافه عمة وجهه مقلوب قال له عمة وراك¹⁰ يا فلان في ذا الحال
 قال و الله بنتك طلقت من عقدي قال له لايش قال له حلفت فيها ان جانا
 ولد نقدي بكبش ذيلته سبعة اشبار ولا حصلت شي سمعت العرمة المخاطبة
 ما بين زوجها و ابوها قلت "وله شبر بشبر المولود و اخذر عليها تعون" راحوا جابوا
 كبش ذيلته كبيرة شبروا بشبر الولد و جات سبعة اشبار و زايد و نبحوا الكبش -
 و انا الذي قسمته على الناس *

XI حكاية الثيران المعجمة

كان واحد قاضي عدلة اثنين اولاد اما واحد من الاولاد ذكي يلقف الكلمة
 وهي فارة واما الثاني لاهو كذا ولا كذا، ذاك اليوم جمع الاولاد قال لهذا الذي

1 سرح 'to go in the morning.' 2 ضوى 'to return, come back.'

3 رقاد 'steps,' 4 درجة 'a flight of steps.'

4 زان 'to be, or become, in good condition.'

5 حمل 'child in the womb.'

6 حلف بالطلاق = حلف في العرمة. 7 فدو = فدء 'a sacrifice.'

8 ذيلة = ذيل 'tail.'

9 قده for 'emphasis.'

10 وراك = ما وراك 'What news? What is the matter?'

ماهو شي روح هات اثنين ثيران بعمايهم قال له طيب راج الى ال روق ودار
 في البلدة كلها بيغى ثيران بعمايها ما حصل شي ، من بعد اشترى اثنين عمائم
 وخطم اثنين ثيران وعمهم بالعمائم وراج بهم الى عند ابوه وصل الى عند
 الباب خلى الثيران عند الباب وطلع الى عند ابوه قال له جبت الثيران قال له
 وينهم قال له عند الباب شرف في الفتحة¹ شاف البقر معمة قال له من اين
 جبتهم قال اما العمائم اشتريتهم واما الثيران حصلتهم في السوق قال له ابوه
 واسفاه على قرباتي² فيك اندر ندر العمائم من روس البقر وفك البقر - قال
 لولده الثاني رح هات اثنين ثيران بعمايهم راج الولد حصل واحد عمامة مثل
 المحفر³ سالة ايش مذهبك قال له مذهبي حرث قال له طيب ابوي يطرب
 منك راج هو وباه حصل ثاني وبراسة ايضا عمامة كبيرة سالة قال له ايش
 مذهبك قال له مذهبي شافعي واما النسب قبيلي⁴ من مرة راج وخلاه حصل
 الثالث سالة ايش مذهبك قال له مذهبي نجار وعدة عمامة مثل الاول قال له
 طيب ابوي يطرب منك راج بهم الى عند ابوه طلع بهم الى المحضرة⁵ سالة
 ابوه جبت الثيران قال له نعم قال له وينهم قال هاذولا⁶ قال له قلت لك هات
 ثيران جبت لي اوادم قال له يا والد هاذولا من ثيران بني آدم قال له وبني
 آدم فيهم ثيران قال له نعم فيهم ثيران وفيهم حمير وفيهم كلاب وغير ذلك
 قال له وعرفت هاذولا انهم ثيران بايش ؟ حكى له بالذي جرى وقال من ما
 يعرف كوعة من بوعه⁷ هو ثور قال له ومن الحمير قال له الحمير الذين
 يغذون وقت المغرب قال له والكلاب قال والكلاب الذين يذهبون الناس على غير
 حق قال له طيب لان عرفت انك ولدي⁸ واما فلان ولد امه¹⁸ *

¹ 'فتحة' opening, window.

² قربية for قرابة.

³ محفر 'a large basket for carrying earth.'

⁴ قبيلي one whose profession is war, i.e., all the members of a tribe except artisans and cultivators. 'Ulamā, also called *Sheikhs*, are included in the Qabīlī.

⁵ محضرة 'reception room, court.'

⁶ هولاء=هاذولا.

⁷ كوع 'bone near the toe.'

⁸ i.e., his mother's darling, and not that he resembles his mother or takes after her.

XII حكاية العبد والديا

كان واحد مع عبد والعبد زومه¹ ومع شجرة حق دبا² وكان يختلف عليها فزعان عليها من السرقة لان فيها قعازيز³ ذلك اليوم قاعد عندها جا رجل جازع طريق سلم علبد اول وثاني ما قبل السلام ذاك راح ثوا الى عند السيد قال له يا فلان اليوم عبرت علبد وهو قاعد وسلمت عليه ولا رد السلام ولا انا داري ايش بعال العبد وذا العين خذ خبر العبد لا عاد يقتلنا و الا يضربنا لانه عبد زومه قال له ليش بينك شي انت ويا قال له لا قال له احسن خذ الى الليل ضوى⁴ العبد ساله سيده قال له فلان عبر عليك وسلم عليك ولا قبلت السلام ايش بينك انت ويا قال له يا سيد ما بيننا شي احنه ويا قال له ملا⁵ ليش ما قبلت السلام قال له يا سيد السلام يجبر الكلام والكلام يجبر قعيزوز دبا *

XIII حكاية الولد الذكي

كان رجل تحته⁶ ولد والولد ذكي ذاك اليوم قال لولده اليوم بنروح عند الشيخ قال له طيب تضحوا وضعتهم رز سقطت حبتين في لحية الشيبه⁷ ولا دري بها راحوا الى عند الشيخ وصلوا المحضرة حصلوا الناس قعود افكر الولد شاف حبوب الرز في لحية ابيه قال له يا به ظبي في البستان قل له عبرنا عليه الخمسة الفرسان⁸ وعبر يده على لحيته واذا واحد هو وولده قعود من بعد راحوا الناس قال لولده سمعت فلان اشي قال لابي شف غدوة با اسوي شي في لحيتي واذا كنا قعود حسب ما قال فلان لابي قل لي خلي الناس يقولون ولد فلان رجال قال له احسن خذوا اما اليوم الثاني حضروا وطرح حبتين رز في لحيته بعد ما اجتمعوا الناس قال الولد لابي يا به ذي قلت لي امس شفه في لحيتك قال له يلعن امك يا ثور *

1 زومه 'a stupid fellow; a dolt.' 2 شجرة حق دبا 'a pumpkin-vine.'

3 قعازيز pl. of قعازوز 'the fruit of the pumpkin plant; also applied to melons.'

4 ضوى 'to return in the evening.' 5 ملا 'إذًا' = 'why then.'

6 عنده = تحته. 7 شيبه 'grey-beard; the old man.'

8 فارس means loc. 'anyone who is expert in any subject.'

XIV حكاية الحضرمي واليمانية

كان واحد حضرمي بارض حضرموت فقلت¹ لا تحته ولا فوقه توجه الى اليمن اجا الى صنعاء وفي صنعاء باشا ملقي² ثلاثة انفار يضطكونه يجيبون له من السوقات³ جا الحضرمي الى صنعاء جا الى عند الباشا حال ما شافه الباشا قال له منين يا ولد ؟ قال له والله من ارض حضرموت قال له حضرمي ؟ قال له نعم وكان يتكلم معه عجب الباشا كلامه من ذكاته لانه ذكي اخذه عنده ودفع⁴ الثلاثة اليمانية ولا عاد خلاهم عنده اتفقوا الثلاثة وقالوا كيف الخبر في الحضرمي⁵ ؟ جاء من حضرموت وقطع معاشنا من عند الباشا قالوا بغينا له معجزة⁶ الذي تخرجه من عند الباشا قالوا وما المعجزة قال واحد المعجزة عندي انا اجيب له بيتين آخر البيت ما فيه حرف قالوا هات البيوت⁷ بانسمعها جاب البيوت قالوا يا الله بغينا⁸ عند الباشا ساروا الى عند الباشا قال لهم الباشا ايش جابكم قالوا جينا للحضرمي هذا بنجيب له بيتين ان جوب عليها فاحنا حسب ما دفعنا الباشا قد كلفنا في مكانه والا جوب عليها فالحضرمي يخرج واحنا نرد على حسب ما كنا عليه قال لهم طيب الباشا باشاور الحضرمي قال الحضرمي لعاد⁹ تشاورني اجوب عليهم قال لهم طيب الباشا غدوة وقت الظهر احضروا وانا با انبي¹⁰ من الناس يحضرون ليسمعون بيوتكم ومدر¹¹ الباشا لامل صنعاء اخذوا لما اليوم الثاني وحضروا الناس والحضرمي قاعد عند الباشا خذوا بعد ما القوا

1 Destitute, from قلت 'to escape,' as though he has escaped everything.

2 ملقي 'one that has found, acquired.'

3 سوقات 'laughable stories.'

4 دفع 'to turn out, drive away.'

5 حضرمي 'a man of Hadhramaut.'

6 معجزة 'puzzler, something to baffle,' and apparently not a miracle.

In Baghdad dialect يريد له معجزة حتى يخرج 'a miracle is required for him to go away.'

7 بيت pl. of بيت 'a line of verse.' Should be ابيات.

8 بغينا we will now go; lit. "we want."

9 لعاد تشاورني لا عاد = 'there is no need to consult me, عاد in Arabic

is a verb.

10 انبي 'I will inform.' نبا 'news.'

11 مدر 'sent word.'

[N.S.]

النامي جوا اليمانية قال لهم الباشا ها وين جيتو¹ بتجيبون بيونكم او عادكم² قالوا لا لا بالجيب بيوتنا قال لهم يا الله هاتوا دخل الذي با يجيب البيوت الى عند الباشا وقال *

مررت بعطار يبيع بطورة * ومسكي وكافور فقلت له — [هنا يشم القائل]

فقال لي العطار ردوا بضاعتي * ومسكي وكافوري فقلت له — [هنا يبخس]

قام الحضرمي وقال اسمعوا يا من حضر سمعوا بيوت اليماني واسمعوا

الجواب *

مررت بخباز يبيع بخبزة * ودجرج³ وفقوس⁴ فقلت له — (هنا يبيع القائل)

فقال لي الخباز ردوا خميرتي * ودجرجي وفقودي فقلت له — (هنا يقي)

قام اليماني يسب الحضرمي يلعن بلدك ويلعن ارض ربك يا ترس يا ابن الترس قال الحضرمي لا تسبنا سب الباشا الذي طردك من عنده وبعد مدة من الزمان الحضرمي اخذ رخصة من الباشا وتوجه الى مكة وصل الى عرض الطريق التقوا الحرامية وشلوا⁵ كل ما كان معه وراح الى مكة ولا تحتة ولا فوقه وصل الى مكة ولا احد عطا شي ياكل وقال في نفسه اسوي حيلة الذي تخرج اكلي قام الحضرمي عنده مسب ولغلف الضلع الى ما ملا المسب بعقه وعصبه وراح يدور في السوق عسا يقر احد واذا واحد كذلك مصري لا تحتة ولا فوقه ما له عشا والمصري عنده مسب واجا على قلبه اسوي حيلة واقهر احد قام للمسب الذي معه وملا رماد واندر في السوق الثاني يدرج اتفق هو والحضرمي قال له الحضرمي ايش عندك يا مصري قال له والله⁶ عندي طعين للبيع اذا تبغاه وانتا ايش عندك يا حضرمي قال له انا عندي تمر قال له ايش تشوف يوم تنطينا التمر وانطيك الطعين قال له طيب الحضرمي اخذ مسب المصري والمصري خذ مسب الحضرمي وكلا راح الى موضعه فكعصب المسب الحضرمي يغني يعجن الطعين ويلقيه له خبز حصل في المسب رماد افنك يسب في المصري والمصري وصل الى موضعه فك مسب الحضرمي قال⁷

¹ lit. 'up to where have you come or reached,' i.e., how have you progressed (in your plan).

² او عادكم or, 'is anything still remaining (to be done).'

³ دجرج 'beans.'

⁴ فقوس 'a kind of vegetable.'

⁵ شلوا 'carried away,' for شالوا.

⁶ والله a meaningless oath, like the Irish 'Faith.'

⁷ قال in the sense of 'to move one's hand' is rare but classical.

بيده في المسب يبغي يأكل من الذمر حصل له ضفع أفذك يسب الحضرمي
ومن امثال العرب انفقوا سارق مصر وسارق حضرموت *

XV العبيد المتصيدين

ذاك اليوم انفقوا اربعة من العبيد وقالوا بالنسرح بانقنص في شعب الفلاني
سرحوا وصلوا الى راس الشعب شافوا الصيد¹ شردوا منه فزعوا قالوا هذه
اساد ما هي صيد الصيد تقع² صغيرة وراحوا الى هابط³ الشعب افترقوا اما
واحد حصل جرن وضرب⁴ الجرن وصابه صاح على اخوانه جوا الى عنده شافوا
الجرن قال واحد منهم كيف لقيت⁵ من عيونك قال المسلم الله قال له
الثاني كيف سويت من رجوله قال المسلم الله قال الثالث كيف سويت من راسه
قال المسلم الله من بعد شلوا الجرن راحوا به الى البلد و دخلوا في زامل⁶
النقوهم الناس قالوا ايش مع البدو سويد⁷ قالوا معنا وعمل قالوا كيف بانشوفة
شافوه الناس لو ذلا⁸ جرن ضحكوا عليهم الناس قال واحد ايش معكم
يا اسياي تضحكون قال له واحد لنا اربع شهر ولا حد صاب وعمل الا انتم اليوم
يا بوسريد انفق العبد - هذا ما كان من حكاية العبيد وقناصتهم *

XVI باداهيه الطبيب الجانق

ذاك اليوم رجل بدوي شرب لبن حق راحلة واللبن فيه القراد لشع⁹ في
كبدة تم الرجل يستل¹⁰ في حاله ذاك اليوم قال با اروح الى باداهيه راج وصل

¹ الصيد 'applied in Hazramant to the ibex and the deer, the only game found in those parts.'

² تقع 'are found.'

³ هابط 'the bottom of.'

⁴ ضرب 'to shoot; also to hit.'

⁵ كيف لقيت 'what did you do.'

⁶ زامل 'the chant of victory of the hunters; also applied to marriage songs.'

⁷ بوسريد 'Father of the little black one.' The pl. is بوسريد.

⁸ واذا هو = لو ذلا.

⁹ لشع 'to stick to.'

¹⁰ استل 'to get thinner and thinner.'

[N.S.]

الى عند با داهية نظرة با داهية قال با داهية هاتوا قطبة¹ من كبد راحلة قالوا له طيب راحوا جابوا القطبة قام للقطبة وعصمها بخيط قال للبدوي امطها² مغط القطبة المريض وراس الخيط تم في يد با داهية وخلّاهم ربع ساعة في بطنه من بعد جرّ الخيط اندر القواد بالقطبة وتعافى المريض من مروضه سالوا با داهية الفاهي قالوا له ليس ما طلبت قطبة كبد شي³ من المواشي الثانية⁴ قال القواد الا⁵ روح ربع الراحلة بفك المواشي الثانية ويروح لها استخذت في عقلي ان ربع الراحلة با يغرج القواد من بطنه - هذا ما كان من حكاية الطبيب وهي والله حكاية صحيحة وقعت في قيدون بلدة الشيخ سعيد بن عيسى في وادي دوعن في جفصر موت *

XVII حكاية كيد النساء

كان واحد في ريدة الدين⁶ معه بنت حسيقة النظر قال بنتي ما أزوجه الا على رجل يفتيني في ثلاث خصال ايش اقوى ما كان وايش ارطب ما كان وايش الذّا ما كان جا واحد بخطب البنت قال له ما أعطيك البنت الا ان كنت نفتينا في ثلاث خصال وذكر له تلك الخصال ولك ثلاثة ايام مهله ان افئتنا في الايام المحدودة أعطيك البنت جيت⁷ بعد غلاق الوعدة⁸ ما أعطيك البنت راح وعجز عن الثلاث المذكورة جا ثاني وخطب في⁹ البنت قال له مثل الاول¹⁰ راته البنت واعجبها قالت للجارية روجي الى عند فلان وقولي له ايش قال له ابوي راحت الجارية وصلت الي عنده وقالت له حباتي¹¹ تسلم عليك وتقول لك ايش قال لك ابوها قال للجارية سلمي على حباتش وقولي لها انا خطبت فيها وقال لي ابوها ان افئتنا في الثلاث أزوجك على البنت راحت الجارية الى عند حباتها وقالت لها يسلم عليك فلان ان ابوش يقول ان افئتنا

¹ قطبة 'a piece.'² مغط 'to swallow.'³ شي 'any.'⁴ ثانية 'other.'

5

⁶ ريدة name of a town. الدين name of a tribe = Raidah, the city of the

Din tribe.

⁷ جيت 'in case you come.'⁸ غلاق الوعدة 'the close of the time assigned.'⁹ خطب = خطب في 'to ask in marriage.'¹⁰ الاول = الاول.¹¹ حباتي 'my mistress.'

ففي الثالث الخصال أزوجك على البنت قالت له طيب ادلت¹ على القلم والدواة
وكتبت الذي² اقوى ما كان الخيل وارطب ما كان العليا³ والذ ما كان الجماع
وارسلت الخط⁴ الى عند الولد اقبض الخط خذ الى نهار الوعد وحضر قال
له ها هليوم يوم الوعد تُقَيِّنا قال له نعم قال له تكلم قال اقوى ما كان الخيل
وارطب ما كان العليا والذ ما كان الجماع قال له سوا⁵ كلامك لكن سالتك
بالله ان تقول لي من الذي قال لك قال سالتك بالله والله بفتك الذي
قالت لي وهذا خطها راح الى عند البنت غضبان عليها قال لها من يوم
خلقت⁶ وانت في البيت ما تدرين منه ومن الذي يدخل هندش
ان تقولين لي والا اذبحش قالت له والله ما اعرف احد يدخل عندي
الا الجارية هذه وانت قال لها ملا⁷ ابش هذا الخط قالت له هذا انا ارسلته
الى عند فلان قال لها طيب بابش عرفت الخيل اقوى ما كان العليا ارطب
ما كان والجماع الذ ما كان قالت له نعم جميع الحيوانات تعبر تحتني ولا شي
يحرى القصر⁸ الا الخيل يوم تجزع⁹ قال لها زين ذا فتوى والعليا بابش
عرفت قالت له العليا اعرفها بالسمره¹⁰ هذه ذي مقابلة المكان اذا في ايام الصيف
غبرت¹¹ لان الشمال تحرقها من حفتها¹² وفي ايام الربيع تخضر عرفت ان
العليا رطبة لان العليا ما تهب الا في ايام الربيع - واما الجماع والدتي
اربع مخاطر¹³ تحبل¹⁴ وتلد و التعب الذي تشوفه¹⁵ كثير و اذا
قلت¹⁶ اذا كان هذا التعب ما عاد بتعود على كماله¹⁷ ولا ادري
الا وقد بطنها ملانة¹⁸ عرفت¹⁹ انه من لذة الجماع ان ما شي كماله قال لها

1 ادلى على 'to take; stretch the hand to.' 2 الذي 'that which.'

3 العليا 'the south wind.' 4 الخط 'the letter.' 5 سوا 'right' (adj.).

6 خلقت = خلقت 'you have been created, born.'

7 ملا = ملا 'otherwise, in that case.'

8 القصر 'flat, or story of a house.'

9 جزع 'to pass by.' 10 سمرة = سمرة 'a kind of tree.'

11 غبرت 'becomes dusty, ash-coloured.' 12 حفة 'burning.'

13 مخاطر 'times.' 14 تحبل حبلت 'to conceive, be pregnant.'

15 تشوفه 'she experiences.' 16 قلت 'I thought.'

17 ما عاد بتعود على كماله 'she will no longer do the like thing again.'

18 ملانة 'full' fem. بطن is masc. in classical language; fem. colloquially.

19 عرفت 'then I knew.'

طيب لولا افيتي لكان ذبكتش ويوم¹ افيتي الله سلس ووصى² المولد وعقدله بالبت شل البنت راح بها الى بيته - خذ الما بعد كم يوم قال لها عندي من الفلوس قدر خمسمية ريال وبا القى لي بيع وشرى في ايش اسوي بيع وشرى قالت له الحرمة سو³ بيع وشرى في الحرير ويكون⁴ في لبس النساء لانه يشتل سمح⁵ قال لها لا ما اسوي الا في الاسلحة قالت له طيب عرفك⁶ راح الى السوق جا الى عند مولى الدكان قال له ايش تبغى قال له بغيت اسلحة ان كان في عندك قال له عندي كم تبغى قال له بغيت بندق والا بندقين وسيف والا سيفين قال له طيب جاب له راعي الدكان بندق قلب البندق قال له بكم البندق قال له بميتين ونص قل له طيب سيوف عندي شي هات ثنين جاب له ثنين قلب السيوف قال له بكم قال بميتين ونص سلم له خمسمية وراح الى سوق الاسلحة درج بالبندق قال له واحد بكم البندق قال له بثلاث مية ريال قال له طيب اخذ البندق منك بالثلاث مية ولكن شرط انقص⁷ البندق و اضربه ان فيه قطب⁸ والا سارط⁹ والا بشعة¹⁰ البندق اردة قال له طيب انقص راح ونقص البندق حصل البندق مقطوب¹¹ رد البندق قال له لو تقول لي بعشرة ريال ما اخذه راح درج¹² بالسيوف قالوا له الواحد بخمسين والثاني اربعين راح الى سوق ثاني قالوا له في با خمسين¹³ اربعين وبا اربعين ثلاثين رد يبغى الخمسين قالوا له اربعين باع بالاربعين با اربعين قالوا له ثلاثين باع بالثلاثين والبندق رد وباعه بعشرة ريال ضوى الى بيته ومعه من شق الخمسمية ثمانين قال للحرمة والله فلان بن فلان سوي في قصة¹⁴ ما بعد حد سواها قالت له ايش سوي فيك حكي لها قالت له طيب رويانا ايها قال لها طيب يدير هنا كل يوم الى المسجد خذ الما اليوم الثاني كانوا منتظرينه جزع¹⁵ قبلهم قال لها هذا قالت له اذا رد من المسجد رح الى دكانه وافتح له

¹ يوم 'the day that, the moment that.'

² وصى 'to send for, call.'

³ سو pronounced saw.

⁴ يكون 'it should be; let it be.'

⁵ سمح 'easily.'

⁶ عرفك 'as you know, i.e., do as you like.'

⁷ نقص 'to take to pieces.'

⁸ قطب 'a joint.'

⁹ سارط 'a defect by which it fails to fire.'

¹⁰ بشعة 'knot, scratch; defect.'

¹¹ مقطوب 'joined, having a joint.'

¹² درج 'to walk, move.'

¹³ اربعين = ابو الخمسين 'the 50 dollars one.'

¹⁴ قصة 'trick.'

¹⁵ جزع 'to pass by.'

في ذكر النساء إذا انصت¹ قل له معي اختي في البيت إن كان تبغاه² زواج اعطيك إياها راح قال له ثروينا إياها قال له باشاور³ إن كان⁴ قالوا الناس أروبا إياها بأرويك إياها قال له طيب راح إلى عند العرمة قل لها إنه يقول ابغاه لكن بشرط يشوف قالت لها طيب إذا غدوة طرب⁵ منه وهاته إلى هنا وقعدة في المهل ذا إذا قعد طرب من الجارية وقل لها هاتي ماء إذا قد الجارية قيمة⁶ عنده بأندر قبله قل لها طيب خذ إلما اليوم الثاني راح إلى عنده قال له قم بأرويك البنت راح وباه إلى البيت حسب ما قالت له العرمة سوى قال له طيب الحقني⁷ إلى الدكان راح بعده قال عجبتنا البنت تعطينا إياها كم تبغى منا قال ثلاث آلاف ريال زاد الكلام ونقص وسدوا على الفين وواعدوا للزواج يوم الثالث خذوا إلما اليوم الثالث وحضر للعقد طربوا من القاضي وعقد خذوا إلما الليل دخل علروس حصلها ماهي الذي شافها أخذ إلما اليوم الثاني راح إلى عند القاضي مشتكي زهمة⁸ القاضي قال له القاضي خبر علم⁹ قال له لا علم ولا خبر أمس عقدت لي بفلانة أخت فلان صدر¹⁰ لي جارية وذا العين ابغيت منه ما قال الشرع وخذ خبيرة قال له طيب احضر غدوة الظهرا راح القاضي إلى عند المزوج له قال له فلان جا مشتكي منك قال له ليس قال إنه يقول أنك عقدت له باخيتك وصدرت له جارية وهذا ما يصلح ولا هذه مهرة¹¹ الغدار قال له إما أنا عقدت له باختي وصدرتها هي بنفسها قال له طيب يقول ينبغي منك ما قال الشرع قال له مقادي¹² له قال له القاضي احضر الظهرا غدوة حضروا الظهرا في اليوم الثاني ادعى¹³ عليه بقوله فلان بن فلان خطبت عنده في اخته وأخذ مني الفين ريال وعاب في¹⁴ صدر لي جارية صيبه¹⁵ والزمة ما خسرت في وليمة وغير قال له هذا كلامك يا عاد شي معك قال هذا قال طيب اسمع يا قاضي المسلمين فلان بن فلان خطب عندي وتشترط إن أرويه ورويته من بعد ما ينظر أقول بيعجاني الله لا اصطاب له

1 'to listen.'

2 for إن كان.

3 'to call.'

4 'standing,' قائمه = قيمة.

5 'follow me.'

6 'to call.'

7 'Any news?' 'What news?'

8 'to send.'

9 'action.'

10 'agreeing, consenting.'

11 'to state his claim against.'

12 'to deceive, trick.'

13 'catch hold of him.'

[N.S.]

بشيء مما ادعى به رد ذلك قال له اما انا خطبت في اخنك ولا عطيقنا الذي شفقتها قال له الذي رويتك اياها الذي جابت الها وسقتك هي هانك يا حد ثانية عندك قال له الشرط بيننا على الذي عبرت ما هو على التي جابت الماء قال له ما حد عندي الا زوجتي واخني هذه التي اعطيتك اياها حكم عليه القاضي يومين يا هذه الذي اعطيتها فلان انها اخنك غلبت ¹ ما اعطيت اليمين ² الزمك قد ما خسرة فلان و زوج العرمة ما كان يعرف انها خنثى راح واعطى اليمين بعد ما اعطى اليمين رد الذي اخذ الجارية قال خسرت الفين ريال ولا يمكن اسيرها هكذا قام يبغى يجامعها حصل ذه خنثى زهم العبد و قال له ودها الى بيت اهلها واعطاها الثلاث جات الى بيت اهلها - من بعد العرمة الذي كادت الرجل طلبت من ابوها البيت الذي تربت فيه غلب ابوها ما يعطيها البيت وصت للعبد حق ابوها قالت له يا مبارك با اقول لك كلام ولا تتكلم به عند احد قال لها طيب قولي يا حبابه قالت له وبا تسوي حسب ما اقول لك قال با اسوي قالت له اذا نام سيدك وطرح الجنبية في الرفقة شلها واطرحها هابط قال لها طيب قالت له لكن يكون ثلاث اربع ليالي تسوي هكذا قال لها طيب راح العبد حد الى الليل خلى سيده لما ينام شل الجنبية من الرفقة وحطها على الارض قام سيده الصبح حصل الجنبية على الارض قال عجب الجنبية حقي طرحتها في الرفقة وصبحت في الارض يا انا نسيت ما طرحتها في الرفقة خذها الى الليلة الثانية فعل هكذا العبد صبحت الجنبية في الارض قال ايش هذا يندر الجنبية البيت مسكون ولا عاد يصلح لي لكن انتظر الليلة خذ الليلة الثالثة وشل الجنبية العبد وطرحها عند الباب داخل البيت خذها اليوم الثالث ما حصل الجنبية ندر با يفتح الباب حصل الجنبية في هابطي البيت الخلى المكان قال المكان مسكون ولا امسي فيه اخذ بعد كم من يوم و باع المكان على البنث بقاصر قيمة وحلت البنث في المكان - ورحت من عندهم وهي وزوجها في البيت في سبعة عشر نعمة *

¹ قلب 'to refuse.'² اعطى اليمين means to take, not to give an oath.